



Map 1.—South America, showing area of study.

[p. vi]

Caduveo of Southern Mato Grosso, Brazil

By KALEVO OBERG

INTRODUCTION

sulting from contact. These quotations have been translated into English, the writer being responsible for the translations. Admittedly, the early phases, covering a period of nearly four centuries, are vague. In fact, direct field methods can reach back with certainty for only the life span of a mature informant. 127 128

During some period in pre-Columbian times, the Terena, as a subtribe of the Arawak-speaking Guaná, moved southward into the northern Chaco from the Amazon Basin. From the earliest written records and from what we know of the Arawak-speaking peoples in the Amazon Basin, the Guaná were a relatively peaceful and predominantly agricultural people. In the Chaco the Guaná came into contact with the Guaicurú-speaking Mbayá of which the Caduveo formed a part. The Mbayá were predominantly hunters and extremely warlike. In time, the interaction between the Guaná and Mbayá led to a symbiotic relationship based on intermarriage between Mbayá chiefs and Guaná women of chiefly rank, exchange of goods, and the rendering of services by the Guaná for military protection provided by the Mbayá. In this system of accommodation the Mbayá maintained a position of ascendancy owing to their military superiority. This seems to have been the existing situation when the Spaniards made contact with the Guaná and Mbayá around the middle of the sixteenth century. 101 175 [181]

Although we do not know the exact location of the Guaná tribes at this date, we know from the account of Sanchez Labrador that in 1767 they were settled along the Paraguay River from lati- 101 175 [181]

Terena

Mbayá SK11

tude 22° to latitude 19° S. Presumably, they were in this general area when first discovered by the Spaniards. The Guaná at that time consisted of the following subdivisions: Layaná, Nigüecacemic, Tereno, Echoaladi, and the Kinikinao (Métraux, 1946, vol. 1, pp. 239-240). Estimates of the total Guaná population vary. At the end of the eighteenth century Aguirre and Azara gave the total Guaná population as 8,200. The Mbayá also claimed this part of the Chaco as their home but, owing to their nomadic habits, ranged over a wider territory stretching all the way from the present site of Asunción to where Corumbá now stands. Labrador estimated the Mbayá as numbering between 7,000 and 8,000. During this period the Mbayá were composed of the following subdivisions: Cadiquegodí (Caduveo), Guetiade-godí, Apacachodegodegí, Lichagotegodí, Eyibogodegí, Gotocogegodegí, and Beutnebo (ibid., vol. 1, pp. 217-218).

Early writers, imbued with medieval conceptions of political status, claimed to see in this interdependence a relationship of lord and serf after the European pattern. This view on the basis of their own evidence appears exaggerated. A thorough-going system of social stratification based on cultural differences usually implies some degree of political unity and marked distinctions in status and social functions. The Mbayá never achieved political unity as a tribe nor did they exercise organized authority over the Guaná as a whole. To the end of the Mbayá remained organized on a "band" basis. The Guaná always had their own lands and villages, their own social organization and chiefs. The fact that the Mbayá chiefs married Guaná women of rank seems to imply a degree of equality between the chiefly classes of the two peoples.

Through intermarriage Mbayá chiefs are said to have become chiefs of Guaná settlements. Just how this political domination was achieved is not made clear. It is stated that the Guaná had female chiefs and that marriage with a Mbayá chief gave him rights over his wife's people. There is some doubt that the Guaná had female chiefs—the Terena, for instance, stoutly deny this. Even if this were true, it is not clear how a female chief's husband could usurp his wife's position in a tribe where female chieftainship was a culturally defined rule. When we learn that the

Terena

Mbayá SK11

in the sixteenth century and continued until 1756, when the southern and eastern Mbayá bands made peace with the Spaniards. The Mbayá on the western side of the Paraguay River, however, pushed northward and began raiding other Indian tribes and the Portuguese settlers in Mato Grosso. Allied with the Payaguá, another Guaicurú-speaking tribe, some of the Mbayá, taking to canoes, continued to raid the Portuguese throughout most of the eighteenth century, concentrating on the river traffic along the upper Paraguay, Taquary, and Cuiabá Rivers. In 1791 the Mbayá made peace with the Portuguese, and by the end of the century many of their bands were found settled near Coimbra in Portuguese territory.

During the eighteenth century the Caduveo, then known as the Cadiqueodí, seem to have carried on their raids on both sides of the Paraguay River. In the nineteenth century the Caduveo were ranging in the territory between Rio Branco and Miranda River on the east of the Paraguay River where they finally settled. During the Paraguayan War, from 1865 to 1870, what were left of the Mbayá fought with the Brazilians against the Paraguayans. At the beginning of the twentieth century the Caduveo were granted possession of an area of land in southern Mato Grosso, Brazil, between the Nabileque and Aquidaban Rivers, bounded on the west by the Paraguay River and on the east by the Serra Bodoquena. It is in this reservation, rich in agricultural and grazing land and plentifully supplied with fish and game, that some 150 Caduveo are now living in three villages under the protection of the Brazilian Government.

The Guaná, too, by the end of the eighteenth century had moved northward and had settled near the present site of Corumbá. In 1845 Castelnau described a Guaná settlement in this area as consisting of 65 houses made after the Brazilian pattern, and he stated that the people were hard-working agriculturists, growing rice, beans, maize, manioc, sugarcane, and cotton (Castelnau, 1850-59, vol. 2, p. 396). In the same year Castelnau visited a Terena settlement near Miranda. He stated that the Terena had just arrived from the Chaco and were located in four villages, the total population being about 3,000. He says of the Terena, "This is a nation of warriors who have preserved all the customs of their fathers. . . .

In their possession still are objects which they took from the Spaniards, whom they massacred" (ibid., vol. 2, p. 469). 175
648

It appears then that with the building of forts along the banks of the Paraguay River by both the Spaniards and the Portuguese around the turn of the eighteenth century a gradual process of pacification set in. By 1845 the Guaná tribes had severed their connections with the Mbayá, the Terena moving to their present location near Miranda in southern Mato Grosso. Miranda, at this date, was garrisoned by Brazilian troops, and the Terena and the Caduveo, excepting when they participated in Brazilian wars, had definitely given up raiding. [131]

The Terena of Bananal say that when they arrived at their present location, Tovólé was the chief of the group that settled at Ipegue. Other Terena groups settled nearby under the leadership of their chiefs. They add that groups of Terena continued to come from the Chaco until the Paraguayan War (1865-70). In 1904, when General Bondon was in southern Mato Grosso putting up a telegraph line, Tovólé's son, José Tavares Caetano, was the chief of the Terena at Ipegue. He had a uniform and a badge of office presented to him by Emperor Pedro II of Brazil. It was during these years that the Terena had great difficulties with the "fazendeiros," or Brazilian cattlemen, who infringed upon the lands which had been given to them by the Brazilian Government. Many of the Terena were forced to scatter far and wide in search of a livelihood. This dispersion of the Terena, as we shall see later, had an important influence upon their culture. At the death of José Tavares Caetano, Manoel Pedro became chief and held office until 1916, when the Post was established and Marcolini Lili became chief. In 1946 Marcolini Lili left the village of Bananal over a matter concerning his son. At present the principal Terena settlement at Bananal has no chief, but it is possible that Marcolini Lili will return. 175
361

The most important event in the life of both the Terena and the Caduveo during the present century was the establishment in 1910 of the Brazilian Indian Service (Serviço de Proteção aos Índios). With the definite allocation and protection of Indian lands and setting up of Posts to protect the interests of the Indians, a new era began for the Terena and the Caduveo. [648]

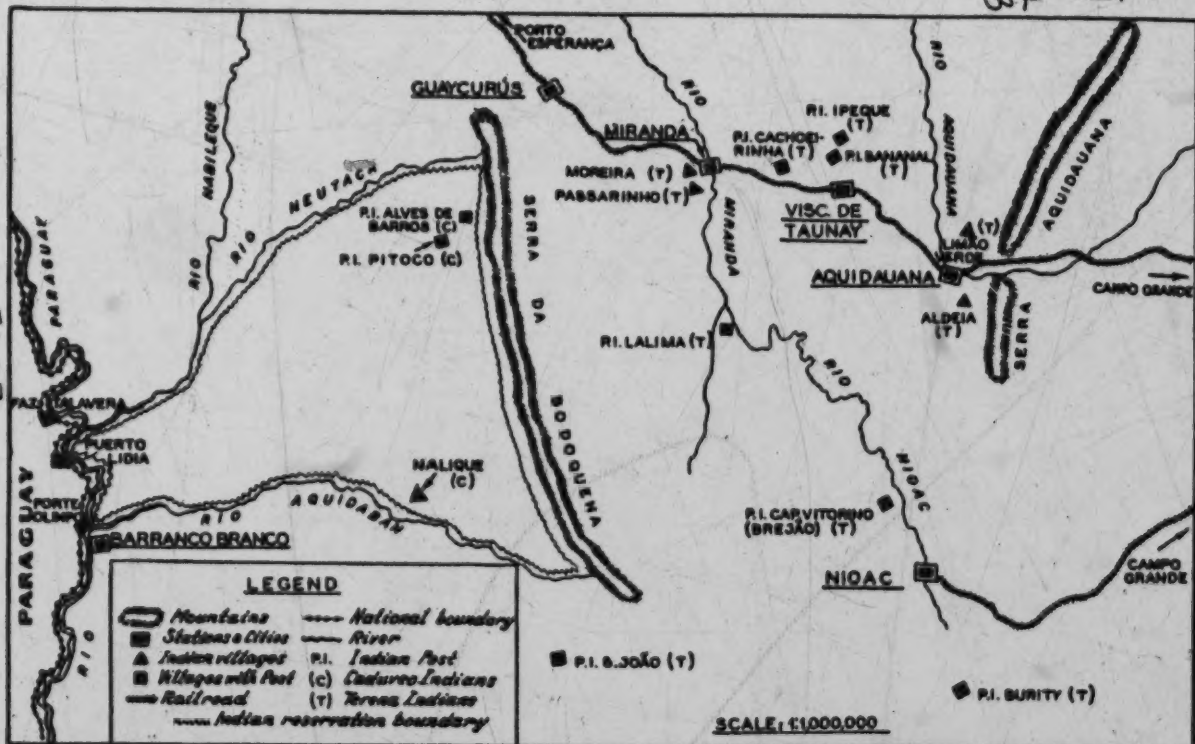
2: Oberg E-5 (1946-1947) 1949

SK7 Guana SK7

Terena
Mbaya SK11

M
103
102
131
361
133

[p.7]



MAP 2.—Part of southern Mato Grosso, showing location of Terena and Caduveo villages. The population of the important Terena village under the control of Posto in 1948 was as follows: Bonum or Taunay, 900; Cachoeirinha, 600; Ipeque, 500; Cap. Vitorino, 180; Burity, 670 (two-thirds of which are Terena); Lalima, 134 (half of which are Terena); São João, 60 (Terena and Kikikene mixed). The remainder of the Terena are located in independent villages like Limão Verde, Almas, Moreira, Passarinho, and in the small Postos in São Paulo State. The total Terena population is estimated at 3,000. The population of the three Caduveo villages of Alves de Barros, Pitoco, and Nabileque is not constant, owing to the nomadic habits of the Caduveo. The total population is estimated at 120. (For P. I. Ipeque on map, read P. I. Ipeque.)

3:Oliveira--15

E-5,4(1955-1958) 1960 SK7 Guana SK7
Terena

/21 cont. /

102

● 131



Map 1. Location of the region occupied by
the Terena Indians.

122 cont. /

175 of minor importance except of course for the former's famous statement, when he compared Guanã-Guaikurú relations to the state of subordination prevailing at the time in his own country between feudal lords and peasants.

• [13]

The 19th-century bibliography, even prior to Castelnau, becomes far more useful for the study of the Terêna, since it reveals the presence of Guanã groups in the region now centered on the city of Miranda, the present area of the greatest concentration of Terêna local groups. From the information left
175 us by Almeida Serra (1803), Hercules Florence (1825-29), and
177 indirectly by Alincourt (1828), we can form a good idea of the interethnic and tribal contacts in that area and of the relative isolation of the Terêna population. And this lack of data on the Terêna, at the time, is explained by Castelnau's statement (1845), according to which, up to that time, those Indians had maintained "very few relations with the whites." And he adds: "They are a warrior people who retain in their entirety the customs of their ancestors." (6)

6. 1949, II:301. (The dates in parentheses refer to the time when the travelers were near the groups mentioned and not to the dates of publication of their works.)

176 From Castelnau on the bibliography is more satisfactory, and none of the chroniclers fails to supply--although in varying degrees--data on the Terêna. From Elliot (1844), through Leverger (1847), Francisco Lopes (1848-49), Alves Ferreira (1846-50), up to Taunay (1863-64) and Bach (1896), all of them--and especially the last two--are lavish with information of great interest to the study of contact situations between the Terêna and the national society, even though, let it be said in passing, only Bach and in second place Taunay provide ethnographically relevant material. In a strict sense, in the

/24 cont. /

121 elements in the region of the Terêna, and their consequences
 127 for that indigenous group, as well as to the questions raised by
 128 an analysis of the interethnic and intertribal acculturation
 process, namely: Why do the Terêna, in spite of long, continu-
 ous, and systematic contact with neo-Brazilian population
 nuclei, still remain Indians, even after their integration into
 the regional economic structure? What mechanisms cancelled
 the ways to acculturation? How far is this true of the Terêna
 population as a whole? And we might also add--although here
 we shall refer to it only in passing--, what factors led the other
 Guanã groups to extinction, while only the Terêna survived?

101 Let us begin, thus, with a brief note on the Guanã groups
 and the place occupied among them by the Terêna subtribe.
 According to Metraux the southernmost groups, representative
 of Aruãk culture, were divided into two branches, "whose
 history and culture developed along different lines: the name
 'Chané' will be used for the western subtribes, along the Andes,
 and 'Guanã' for the subtribes of the Paraguay basin." (9) The

9. 1946(a):238-39.

former occupied the northwestern fringe of the Chaco, while
 the latter occupied the northeastern region, practically delimit-
 ing, in an extensive semicircle, the Chaco culture area. It
 is precisely the latter who demand our attention, in view of
 their later move to the eastern lands of the Paraguay River.

Meanwhile, the names Guanã, Txané, and some of the
 designations applied to the Aruãk subtribes, of the Paraguay
 basin, demand some further explanation so that we shall be
 better prepared for the identification of the groups referred to
 by the chroniclers and for the clarification of the places they
 occupied in Brazilian territory. Sanches Labrador testifies that
 101 "in various parts of Catholic Paraguay mention has been made
 125 of the nation, /25/ commonly known by the name of Guanás.
 They call themselves Chanás, a name that covers all

126 cont. /

101

designation "Guanás" respectively by Taunay (1931:16) and Castelnau (1949:308), refer in all probability to the names of separate local groups, though of the same tribe of the "Guanás" or Exoaladi. -- As for the variation encountered in the names of the other Guaná subgroups, consult the already mentioned Max Schmidt, Metraux (1946:239-40), and Altenfelder (1949:271-72, note 1), the latter only as the Terêna are concerned. ¹/_A

101 127 / "Nigüecactemic" tribe, referred to by the 18th-century ^A
 [127] chroniclers, seems never to have crossed the Paraguay River to the east, but to have remained in the Chaco until its
 [162] disappearance. At the close of the 18th century, its number fluctuated between 200 and 300 individuals, according to the estimates of Aguirre (17) and Azara (18) respectively. Already

17. "Diário de Aguirre"
 /Aguirre's Diary/, 1911,
 p. 309, in Metraux, 1946:240.

18. 1809, II:86-88.

at that time the "Nigüecactemic" were a small group which the following century, to judge by the chroniclers consulted, did not hear of again.

174

165

The other Guaná groups referred to above (Terêna, Layâna, Kinikinâu, and Exoaladi) crossed the Paraguay River in successive waves, beginning with the second half of the 18th century, and settled in the area watered by the Miranda River, between the parallels of 19° and 21° of latitude, where

7 [For bibliography, see category 116, pp. 155-160 of foreign text -- Anal. (G)].

127 cont. /

174 they were encountered by 19th-century travelers. It seems
167 improbable that Guaná groups should have entered the region
[114] before that time, as Azara would have us believe. (19) The

• [131]

19. "At the time of the arrival of the first Spaniards, they (the Guaná nation) lived in the Chaco, between the 20^o and 22^o parallels of latitude. They remained there until 1673, while a large part of the nation settled east of the Paraguay River, north of the tropic, in the country that was then called the province of Ytati; then they spread toward the south." (1809, II:86.) Incidentally, the objectivity of this statement is also questioned by Metraux, 1946:239.

175 *The* testimony of Padre Sanches Labrador is conclusive in this respect,
167 when he notes the first migratory movements of those Indians
[227] toward Brazil, between 1760 and 1767. It should also be added that the bulk of the migrations seem to have occurred--according to Max Schmidt--after 1767, i.e., says he, "the chief migration of the Guaná population as a whole only began at the time when the Franciscans replaced the Jesuit missions." (20)

20. 1903:327. -- That date, 1767, marks the expulsion of the Jesuits from that area.

114 We do not consider it necessary to give here the itinerary of these groups, or even to undertake a demographic analysis of the Guaná as a whole. It will be sufficient to refer the

Terena
Mbaya SK11

G 135 cont. /

175 It is plain that
182 in spite of the fact that the Guaná group in question was in a
619 marked state of disorganization, its members still kept relative
independence as a group.

G
175 On the other hand, we must also take into account the
184 existence of marked differences of a cultural order among the
181 Guaná subgroups, differences which were evidently due to
140 historico-social contingencies specific to each tribe in particular. The character or "bent" /índole/--to use an expression common among the chroniclers--of each Guaná group would have been to some degree responsible for the greater or lesser degree of their closeness to their Guaikurú allies and neighbors. This explains, in all probability, the more reserved attitude of the Terêna, not only in relation to the "whites" but also in relation to other tribal groups. About them no situation is known similar to those experienced by certain tribes such as the Exoaladi or the Kinikináu.

G
175 Regarding the former--the Exoaladi, already referred to
184 above, in passages from Almeida Serra--, Labrador attests to
181 their more bellicose characteristics than the others, when he says that they "are considered the most barbarous and restless in the entire nation." (45) And that this Guaná subtribe--Azara

45. 1910, II:256.

G
M
175 adds--already in the mid-18th century was "incorporated with
140 the Mbaya and lived with them east of the Paraguay River, on
131 hills situated near the 21° parallel." (46) But even here, in a

46. 1809, II:88; cf. 1943:133.

G
M
175 case of union between two distinct tribal groups, leadership
140 in the new community of interests did not fail to obey the same
571 rules recorded by the chroniclers. This may be deduced from
M
[563] this other passage from Labrador: "There were many wild
[622] Echoaladi Indians, who were feudatories of Caminigo (a
Guaikurú cacique--RCQ).

Terena

Mbayá SK11

G
M
175
648
[57]
[62]
[69] /35 cont. /

Guaikurú cacique--RCO). The latter, to gain the Guaná's /good/will, married a woman cacique of theirs...."(47)

47. 1910, I:25.

Aside from the Exoaladi, there is information on another Guanã group that had joined with the Mbayá-Guaikurú. They were the Kinikináu, across from a branch or local group: "The tribe of the Equiniquinao... is divided: one part lives in the Chaco, close to 21° 56' latitude, eight leagues from the Paraguay River; the rest are /36/ incorporated into the Mbayá."(48)

48. Azara, 1809, II:87;

cf. 1943:132-133.

G
M
175
648
197
G
177 In this respect it must be noted that the interaction between the Guaikurú and these Kinikináu was such as to lead a chronicler of the end of the last century, João Severiano da Fonseca, to make a mistake, when he recorded a series of words of the Mbayá language, certain that he was taking down Kinikináu nouns!(49) This shows the intensity of the process

49. Cf. João Severiano da Fonseca, 1880; I:305-311.

In this book the author regards the Kinikináu as belonging to a branch of the Guaikurú and compares their vocabulary with a list of Layãna words.

The chronicler did not realize that he had taken as informants Kinikináu individuals who spoke the Mbayá language as their own. He writes at a certain

point that "the Quinquinaus are also known as Guaycurys, a name that plainly reveals their origin."

/62 cont. /

175 isolated of the Guaná groups. According to Azara--who got
 177 information on them in the same century--the Terêna were
 297 represented by two groups, one still living in the Chaco, near
 131 the Kinikináu, the other "east of the Paraguay River, below the
 [162] 21° parallel, on a chain of small mountains that they called
 'Echatiyá,' and east of another called 'Nogoná'." (110) Never-

110. 1809, II:87.

theless, we cannot know which of these groups had received the
 missionary or whether, at the time referred to by the Terêna
 informants (cf. note 109) all of them were still in the Chaco--
 175 which seems to be more probable. Still in the 18th century--
 177 at its close--there is some information /63/ we owe to Alexandre
 297 Rodrigues Ferreira according to which a Guaná aldeia had been
 visited by a religious; (111) the local group referred to as having

111. Rodrigues Ferreira relates
 that Padre João Joseph Gomes
 da Costa, with an escort of 45
 soldiers, "left on 13 February
 last (1791), and having traveled
 downriver for two and a half
 days, disembarked at a port on the
 east bank of the (Paraguay) river,
 where he mounted a horse and
 proceeded inland for about a
 quarter of a league, and there
 found the first quarters. From
 these he went eight leagues
 to the east, the second one,
 which was called "of the
 Guimarães." Five leagues
 further on in the same direc-
 tion, he reached the third,
 which was of the Guaicurus." (Ms., sheets 3 and 4.)

/404/

● [131] The territory of the Tereno /Terena/ Indians extends west
[361] of the Brazilian city of Miranda to the Bolivian border. Their
first village lies two leguas, the last one about 12-14 leguas,
101 from the above-mentioned city. The Terenos are Chaco Indians
[167] and migrated about 60 years ago from the Bolivian Chaco to their
present habitation site. In external appearance they greatly
resemble the Lenguas and have also some customs and practices
142 in common with them. The men are mostly slender and tall,
and at the same time muscular; the women are medium-sized,
likewise robust, and many are corpulent. The /405/ face is
broad with prominent cheekbones, the nose broad, pressed flat,
the nostrils large, the eyes dark-brown, the mouth wide, pro-
302 truding, the hair blue-black, stiff, and coarse. Most pluck out
178 the eyelashes and beard hair, but the present generation seems
to want to abandon this bad custom, for I saw some young girls
771 and men who were equipped with very beautiful eyelashes. The
797 Terenos call themselves Christians, despite the fact that they
have no notion of Christian belief. Their children are neither
baptized nor confirmed; also, they do not know our Christian
holidays. I never saw Terenos praying, and no one wore a rosary,
[178] which is considered the chief sign of Catholic faith here. They
[221] cling to their old customs and, like their forefathers, still worship
648 the stars. In the war against Paraguay they served the Brazilians
well, and as a consequence some caciques of Brazil held a
commission as alferes, which they showed me with great pride
361 and asked me to read it aloud. I visited six villages (aldeas),
[114] which were not very different from one another. An aldea con-
sists of three to six family-huts and some small ranchos. The
592 family huts are low, but very long and spacious, and in some of
them 30 and more people live under a common head. In most
cases this is the oldest man of the family. All the daughters re-
main in the hut in which they were born, and they marry there.
[591] As soon as a girl marries, a new bed is built, and the young hus-
[353] band moves into the family hut of his wife. In one hut I counted
12 such beds, which were set up in two rows, similar to a hospital.

MARRIAGE AND TERENA TRIBAL SOLIDARITY:

000

An Essay in Structural Analysis

by ROBERTO CARDOSO DE OLIVEIRA
National Museum, Rio de Janeiro

Sumario

El autor de este artículo se limita a estudiar la sociedad de los Terena, indígenas que viven en algo más de 10 aldeas del sur del Mato Grosso, en Brasil. El número de ellos es en la actualidad de unos 5000. El grupo, de la rama Arawak, habitó antiguamente el Chaco Paraguayo. Es así que en este trabajo, como se ha dicho, se estudia la sociedad Terena desde que estuvo en el Chaco, todas sus supervivencias, y los cambios resultantes de su presente localización en una zona fronteriza que podríamos llamar "frontera de civilizaciones". Asimismo, se trata de descubrir las matrices o elementos formales inherentes de su sistema social. Para cumplir este propósito, el autor trata de construir lo que podría llamarse un modelo abstracto de la estructura social de los Terena basado en datos empíricos, recogidos directamente en el campo, o extraídos de la bibliografía.

Introduction

The Terena Indians live in ten or more villages in southern Mato Grosso, between 20° and 22° south latitude and 54° and 58° west Longitude.¹ They number about 5000 individuals. Originally inhabiting the Paraguayan Chaco, these Arawak people have maintained continuous contact with Brazilian civilization for more than a century and a half. Even though they might be described today as being integrated into the socio-economic structure of the region,² it is not accurate to speak of them as being assimilated into neo-Brazilian society.³

¹ This paper is a result of field work done under the auspices of the Indian Protective Service and the Division of Anthropology of the National Museum of Brazil. The proposed plan of the field work was published in the *Revista de Antropologia*, São Paulo, Vol. 5, No. 2, 1957. This article was written originally in Portuguese and was translated into English by Dale W. Kietzman, of "Summers Institute of Linguistics", and reviewed by the author.

² We are using the term *integrated* in the sense proposed by Darcy Ribeiro (1957:13) when he uses this classification for those "groups which, having experienced all of the pressures referred to (epidemics, massacres, social disorganization—RCO) and having succeeded in surviving, are found in the 20th century as a distinct entity in the midst of the national population, into whose economic life they have been incorporated as a labor reserve or as producers of certain specialized articles for local commerce."

³ In a study recently published by the National Museum (*The Process of*

Ce
167
361 /324 cont./ The extreme limit reached by the migratory wave is marked by the Chané villages of the Itiyuro River and by those of the Aguaray (Salta Province, Argentine Republic). Describing an immense arc of a circle above the northern Chaco, part of the emigrant tribes streamed out toward Paraguay and Brazil.

Ce
Ga
101
105 "The Arawak Indians of the Chaco, whom linguists have recognized as closely related to the other Indians of this family, are known in the 18th century by the name of Chané and Guaná. The appellation Guaná has been reserved for the ensemble of the eastern Arawak groups and that of Chané for the western tribes. Like the Chiriguano, they make a very clear contrast with the other small tribes of the Chaco, and this antithesis is so strong that at first sight they look like an element that was implanted there. They are sedentary and pacific; and insofar as they have not been forced to abandon their ancestral customs, they live in villages solidly defended by palisades and devote themselves to the intensive cultivation of the soil. They know how to spin cotton and, like all the Arawak peoples, are remarkable potters. They do not practice infanticide and are not polygamous. The Jesuits hold them in high esteem, for they do not have idols.

Ce
Ga
648
[31] "The two Arawak tribes of the Chaco, the Chané in the west and the Guaná in the east, used to live, the first in the interior of Chiriguano territory and the others in the domain of the Mbayá. They were both subject to these Indians and they depended on them entirely. This state of subjection varied according to the place. The condition of the Chané with relation to the Chiriguano was that of slaves to masters, of prisoners to conquerors. Among the Mbayá, the relations between the Guaná and their neighbors did not have so clear-cut, so brutal a nature.

Ga
[621] "The Guaná appear sometimes as vassals and protégés of the Mbayá, sometimes as their allies. They are grouped into little closed communities, nearly independent. The bellicose Mbayá had the custom of taking a wife preferably from among their Arawak or Chamakoko subjects, and this explains the fact that the Mbayá wives and children spoke a different language from that of their husbands or fathers. Schmidel already

/548/

II. The Mato Grosso Tribes according to Cuyaban Records.

Since the fate of the "Archives" of the Directoria dos Indios discussed in the footnote on page 467 is very uncertain, I regard it as necessary to give my excerpt. I shall start with the tables for 1848 and 1872.

		1848	1872
1	Caiuás	? Vicinity of Rio Iguatimy (1)	?
2	Chamococos	200 Paraguay on the right near Bahia Negra	200
3	Guaicurus } Cadiuêos	850 Paraguay below Coimbra	850
4		500 East of the Paraguay and south of Miranda	100
5			
6		130 Lalima (2) near Miranda	- (4)
7	Guanás } Guatiedeos	500 Albuquerque	- (5)
8		200 Albuquerque and near Cuyabá	- (6)
9		1000 Matto grande near Albuquerque-Miranda	-
10		2000 Miranda	-
11	Laianas	300 Miranda	-
12	Guachís	? Miranda	- (7)
13	Guatós	500 Paraguay and S. Lourenço, Lagoa Gaiba and Uberaba	50 (8)
14	Bororós da Campanha	180 West of the Paraguay near the Marco do Jaurú (3)	180

1. The Rio Iguatemy is a tributary of the Paraná, into which it empties somewhat above the Salto-Grande das Sete-quedas.

2. Six leagues south of Miranda.

3. Tributary of the Paraguay. The Registro or Registo (cf. 14), the customs station, lies on the road between Cuyabá and Matto Grosso.

4. Missing in the list.

5. Missing in the list.

6. Were brought to Asuncion by the Paraguayans and all died there.

7. Missing in the list.

8. Are almost extinct as a result of the Paraguay War and smallpox.

2: Steinen--658 E,D-5 (1884, 1887-1888) 1894

Guato SP15

SP7 Bacairi

Guana SK7

Mbaya SK11

Guaicuru

Guachi SP14

/549 cont. /

M
105 few horses, some wool-bearing animals, birds, and pigs. Take
175 wives and children away from the Chamococos as well as the
Animás on the neighboring Paraguay. Weave fine ponchos,
hammocks, carrying bands, and belts. Proud, inclined to drunken-
ness and thievery.]

/550/

G
105 7. Guanás. Village near Albuquerque and half a league
175 from Cuyabá.

131 8. Guanás Kinikinãos. About 800 in Village I in Matto
[62] grande three leagues west of Albuquerque, Village II 200 near
Miranda.

9. Guanás Terenas. Live settled in the vicinity of the
garrison city (presidio) Miranda.

10. Guanás Laianas. The same.

G
105 [Report 1858: Guanás and Kinikinãos in the village of Nossa
175 Senhora do Bom Conselho under the excellent Brother Mariano de
Bagnaia, who departed on vacation and remained in S. Paulo.
They had a schoolmaster, a music teacher, and a master tailor.
Terenas and Laianas in the Aldea da Villa de Miranda.

Report 1861: The Kinikinãos lived in the judicial district
of Albuquerque, three leagues from the city, in the village of
Nossa Senhora do Bom Conselho long before the establishment
of the Directoria. The latter sought to create order through the
mission of Frei Mariano. For the Terenas, Laianas, and
Guachis -- numbering 2500 -- a settlement was established on
30 April 1860 one league from the Villa de Miranda. (This
contradicts the report of 1858.)]

G1
105 11. Guaxis. A tribe almost extinct. Conditions similar to
175 those of the Guanás and Guaycurus of Miranda, where they like-
wise live.

GO
105 12. Guatós. On the right Paraguay bank and on the lagoons
175 of the upper mouth of the Paraguay-merim to a little below
Escalvado, also on the S. Lourenço and Cuyabá mouth. During
[31] the rainy season in the flooded campo region. Build small and
GO low huts, during the day remain in the canoes, which are very
[501] well constructed, are small and fast. Sometimes one sees a